

Historical Papers

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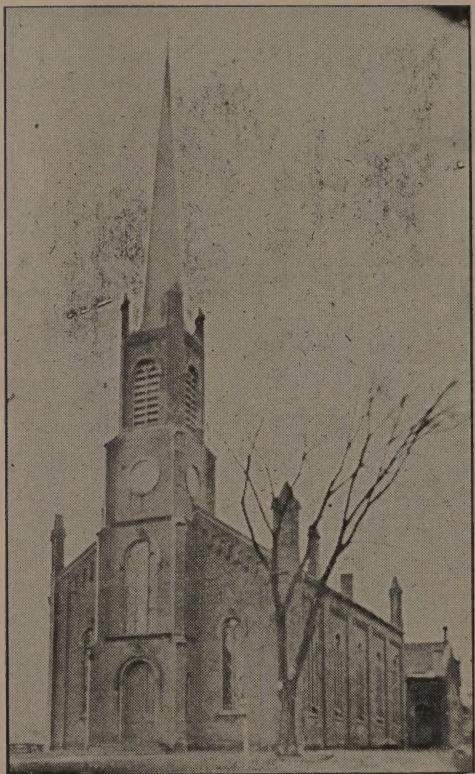
CENTENNIAL ANNIVERSARY

OF THE

FIRST CONGREGATIONAL CHURCH
OF HUDSON, OHIO,

September 4, 1902.

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HISTORY OF THE FIRST CONGREGATIONAL CHURCH IN HUDSON, OHIO.

As the eighteenth century drew near its close the American Church was lying in that lethargy into which she had fallen after the War of Independence. A spiritual quickening, coming about the year 1793, reached the utmost limits of the land and nowhere was more distinctly felt than in Connecticut. Of the subjects of its regenerating power was one David Hudson, a descendant of the 7th generation of Hendrich Hudson who discovered the river that bears his name. Mr. David Hudson had been an unbeliever in the truth of the gospel, a reader of the writings of Thomas Paine, and his influence as a young man had been against religion. When he became a Christian he longed to do and dare for Christ. Under the impulse of Christian faith he resolved to leave all his old associations and go into a new country where he could find a church, and in good time have a house of worship erected where all the ordinances of the gospel might be maintained. Guided, as we may believe, by the Divine Spirit, Mr. Hudson found his way, in 1799, from Goshen, Ct., to the region of what is now called Hudson. The next year after this prospecting trip he brought his family to the Reserve, and, together with others coming at the same time, made the first settlement. At the very outset Mr. Hudson led the people in a service of thanksgiving. Having reached Hudson with his family on Friday, June 5th, 1800, he hurried the men in his employ to get a place inclosed and protected by boughs of trees where divine service was held on Sunday. On Saturday, September 4, 1802, the Hudson Church was organized by the Rev. Joseph Badger who, in the employ of the Connecticut Missionary Society, was beginning those tireless labors that claim for him the title of "The Apostle of the Western Reserve."

The Church was organized three weeks before Congress authorized the calling of a convention to consider the question of statehood. The original members were David Hudson; Stephen Thompson and Mary, his wife; Abraham Thompson and Susan, his wife; Stephen Thompson, Jr., and Abigail, his wife; George Kilbourne and Almira, his wife; Heman Oviatt and Eunice, his wife; Amos Lusk and Mrs. Hannah Lindly. A system

of Faith was presented to which they gave their consent. They were then led to the adoption of a Covenant in which they engaged to walk in all the ordinances of the gospel of Christ. In the next eleven years there were only ten additions to the church, but it should be remembered that the growth of the settlement then was not so rapid as at the present day. Church services were held in a little log school-house that stood at the geographical center of the township. The church enjoyed occasionally the ministrations of the Rev. Joseph Badger and the Revs. Thomas Robbins and Ezekiel J. Chapman, missionaries of the Connecticut Missionary Society; also, of the Rev. James Scott and Jonathan Leslie of the Western Missionary Society at Pittsburg (Presbyterians). Readings were held when no minister was present. The records of the Ecclesiastical Convention of New Connecticut, held in the years 1805, 6, 7 and 8, show that the Hudson Church was represented in its sessions by four delegates, viz., Dea. Stephen Thompson, Mr. Heman Oviatt, Owen Brown, Esq., and David Hudson, Esq.; Mr. Hudson acting as scribe in the last session.

In the autumn of 1804 the Rev. David Bacon came to Hudson from his mission to the Ojibways of Mackinaw, desiring to leave his wife and children to the charity of Hudson people while he broke his way on foot through the winter's snows and floods to report his work to the Missionary Society at Hartford, Ct. Mr. Bacon's short stay in Hudson had been long enough for him to win the confidence of the people here, and on his journey to Connecticut he was the bearer of a letter from Esq. Hudson to the trustees of the missionary board at Hartford in behalf of the people in Hudson, stating that "having enjoyed the ministrations of the Word since Mr. Bacon's coming among them, they had an ardent desire to live under his preaching." "I hope," wrote Mr. Hudson, "that your Honorable Board will so far co-operate with us as to continue Mr. Bacon for the one-half of the time in your service, as we are unable for the present to support him wholly." The proposed arrangement was granted by the Board and the missionary came back to his ministry in the woods, dividing his time between his parochial charge, for which the people of Hudson paid him \$136, and his missionary circuits for which he received \$6 per week.

Meanwhile Mr. Bacon was pondering a great thought. In his missionary wanderings he had seen how population was scattered through this region as sheep having no shepherd, and the thought that possessed the mind of David Bacon was that of

organized emigration, settling the New Connecticut by organized colonies, bringing with them the church, the ministry, the school, the frame-work of society and polity. In less than a year he left Hudson and attempted to make the bright vision a reality. The success of his experiment in the noble town of Tallmadge belongs not to this history.

In the small congregation to which Mr. Bacon ministered in the log school-house in Hudson were two lads who were destined to become famous in the annals of our country, viz., John Brown and the Rev. Leonard Bacon, D.D. That Dr. Bacon wrote "Forefather's Hymn" and "Tranquil Hour," that he was the statesman-preacher of the nineteenth century and its greatest polemical writer, impart not so much lustre to his name as the fact that his "Lectures on Slavery" began, Pres. Lincoln says, "the shaping of his own views on that subject." John Brown joined the Hudson Church in 1816. It was at a prayer-meeting in 1837 that his voice was first raised against slavery. News had come of the murder of Lovejoy, and at a prayer-meeting on Thursday afternoon—the church meetings were held at that time until 1893—his death was the topic. Owen Brown rose and made a very earnest prayer; after his father's prayer John, in a calm and emphatic way, said, "I pledge myself, with God's help, that I will devote my life to increasing hostility towards slavery." This pledge he carried out even unto his death. His sublime self-sacrifice has commanded the homage of the civilized world. Its effect in hastening the emancipation of the slave has linked his name forever with that of the immortal Lincoln.

The Rev. Abraham Scott, missionary, followed Mr. Bacon and ministered to the Hudson Church until 1813. The Rev. John Seward, a graduate of Williams College in the Class of 1810, preached in Hudson when he was not itinerating all over the Reserve. Like Paul, Mr. Seward was abundant in labors; preaching twice on the Sabbath and from three to five times during the week, the rest of the time he spent in visiting from house to house. The snows in winter were deep, and the cold intense. But nothing discouraged him. After a long horseback ride through the wilderness, wet, weary and hungry, when he found the people were eager to hear, he was just as eager to preach. He was almost always in the saddle, taking long journeys to attend ecclesiastical meetings, councils, installations, meetings of trustees, visiting schools, the sick, the dying, the bereaved, and attending funerals. He assisted in the organization of fifteen

churches. The Rev. Samuel J. Mills, on his historic journey to St. Louis, stopped to visit Mr. Seward and renew their college acquaintance. Preaching for Mr. Seward in Aurora, some of the Hudson people had the privilege of hearing his sermon and treasured the recollection of it to the end of life.

In April, 1810, a committee of the Hudson Church was appointed to get a settled pastor. No record of the work of this committee is found until February, 1815, when a resolution was passed to give a call to Rev. Wm. Hanford to become the pastor. Mr. Hanford signified his acceptance of the call August 10th, and was installed over the church August 17, 1815, by the Presbytery of Grand River, with which the church had become connected on the "Plan of Union" the preceding April. The program of the installation is copied from the Connecticut Evangelical Magazine, and is as follows:

Introductory Prayer, Rev. Luther Humphrey, Burton.

Sermon—Rev. Giles Hooker Cowler, Austinburg, from 1st Thes., II Chapter and 4th verse.

Installing Prayer, Rev. Joseph Beer, Springfield.

Charge to the Pastor, Rev. Thomas Barr, Euclid.

Charge to the People, Rev. John Seward, Aurora.

Concluding Prayer, Rev. William Gould.

Mr. Hanford was a graduate of Yale College, class of 1808, and of Andover Theol. Seminary, 1813. The same year he was ordained an evangelist to the Western Reserve, and under appointment of the Connecticut Missionary Society he started west, reaching the Reserve December 3rd, 1813. The next year he made a missionary tour through the southern and western parts of Ohio, preaching at all the settlements. For the first five years of his pastorate in Hudson he spent half of his time in missionary work, traveling and preaching in destitute places. He assisted in organizing twenty churches. After the meeting-house was built here he devoted all his time to the church in Hudson and labored with great acceptance. The bond of affection between pastor and people was very strong; 113 persons were added to the church during his pastorate. In 1831 Mr. Hanford accepted a call to the church in Windham, leaving Hudson at the close of a powerful revival of religion in which more than 200 persons professed conversion. About one-half of this number were residents of Hudson, but Mr. Hanford left before the fruits of the revival were gathered in. The Presbytery of Portage dissolved the relation at Mr. Hanford's request, the Hudson church unanimously protesting against it.

This church has received no assistance from any missionary society in the support of its ministers except what came through the Connecticut Missionary Society and the Western Missionary Society (Presbyterian). In the Ohio Company's purchase of the land every section 29 (equal to one-thirtieth part of every township) was reserved as a permanent fund for the support of a settled minister. This "ministerial land" in Hudson lies on Streetsboro road, and the church has had the benefit of it from the date of organization until the present time.

The society connected with the church for the purpose of managing its temporal affairs was organized November 4, 1817, and incorporated by act of the Legislature of the state in the winter of 1831-2. The first record of the doings of the society relative to building a meeting-house is dated March 2nd, 1818. The people were united in the choice of the site (the spot where the Town Hall now stands), but the land belonged to Capt. Oviatt and they thought he ought to donate it. He, having subscribed liberally to the building, thought otherwise. After two years of discussion and delay, Mr. Hudson and Mr. Benjamin Whedon went privately to Mr. Oviatt and by each paying him \$5 they obtained a deed. The timbers for the church lay for two years where Mr. C. H. Buss's store now stands. In deeding the land for the church, it was stipulated, upon penalty of forfeiture, that the timbers should be on the chosen site by a given date. Dr. Moses Thompson and his sons took the timbers to the appointed place before midnight on the designated date.

A letter written by Mr. Hudson and published in the Middlesex (Ct.) Gazette of Thursday, May 4th, 1820, furnishes our only information in regard to the completion and dedication of the new edifice. Dea. Hudson writes: "On the first day of March our meeting-house was joyfully and solemnly dedicated to the worship of the God of our fathers. The Rev. Mr. Hanford, our minister, preached the sermon, and together with the neighboring clergymen performed the service in a very affectionate and pleasing manner. The beautiful choir of singers, together with the elegant music and a crowded assembly, made it a very interesting day to me and to many others. About 20 years since I removed my family from the state of Connecticut to this western region far away from the preached gospel; on this spot of ground which was then a howling wilderness I have lived to see the happy day and to witness the animated scene of seeing the first

meeting-house dedicated to God ever built on the Reserve, completed in eastern style with an elegant church bell, which is heard not only in this town but in Twinsburg and the neighboring towns. How applicable are the Scriptures, 'The wilderness shall bud and blossom as the rose' and become vocal with the praise of the Most High God! It is a very pleasing reflection that in less than two years after the first dollar was subscribed, an elegant meeting-house, costing \$5,400, was completely finished and dedicated to the worship of God, and all of which is paid for. The following day the seats were all sold, when almost all the inhabitants of the town became purchasers. The uncommon degree of union which existed is a happy presage of future peace and prosperity. It is expected and believed that but a few years will pass away before the surrounding towns will witness the joyful and interesting scenes in their own towns which we have experienced this day."

Mrs. Cleopatra Case, the wife of Chauncey Case, spun from flax the line used in measuring the timbers for this church. The bell, which was so highly prized, was bought by Dr. Moses Thompson. He took a load of cheese to Pittsburg with horse and wagon, sold the cheese and bought the bell, which was of a very pleasant tone in the key of B. The church edifice was repaired in 1844 at a cost of \$1,500.

After the present church was built the old church was sold for \$1,000 and taken down. The bell was sold to the church in Independence. In 1833 a parsonage was built on Ravenna St., and was occupied by the Rev. Giles Doolittle, who in May, 1832, was invited to preach as a candidate for settlement. Mr. Doolittle was a graduate of Hamilton College. The first recorded notice of his presence in Hudson is dated November 30, 1832. He ministered as stated supply until December 31st, 1836, when he received a call to become pastor. Owing to controversies in the church, the installation was deferred until his health failed, and his connection with the church ceased in 1840. During his ministry of 7½ years 150 persons were added to the church. Mr. Doolittle was a man of eminently Christ-like spirit; as a preacher, plain and evangelical; as a pastor, faithful, prayerful and watchful. He died in Hudson September 23rd, 1841, in the 49th year of his age, leaving this message to the people of his charge: "The Lord may sift this church as wheat, but He will not desert it. Let them cleave to Him and His hand shall guide and His right arm protect them"—words which seem almost pro-

phetic in the light of subsequent events. Mr. Doolittle's remains lie in the old cemetery surrounded by the graves of those who toiled and suffered with him in the maintenance of the church in this community. Mr. Harvey Baldwin erected a monument to Mr. Doolittle's memory, which marked the grave for more than 50 years. Having fallen by an accident, the present monument was procured by his son-in-law, Mr. R. J. Linton, toward the expenses of which this church made a contribution. A life-lease of the parsonage was given to Mrs. Doolittle, and in 1860 it was sold to the family, subject to her lien upon it, for \$1,000.

Previous to 1831, church funds were raised by subscription; from 1831 to 1847, by tax; from 1847 to 1852, by subscription, except three years by rent of pews.

The Rev. Mason Grosvenor, a graduate of Yale College of the Class of 1827 and one of the "Yale Band of Illinois," organized in Yale Divinity School in 1829, came to Hudson by invitation in September, 1840. Having received a call to become pastor, he was installed December 22nd, 1840. The controversies which had long existed culminated in his pastorate and the church was divided, eleven members withdrawing and forming an Episcopal Church, and about the same number in 1842 to form a Free Congregational Church. No records remain of this church. It disbanded and its members came back one by one to the parent church. Mr. Grosvenor resigned and was dismissed July 25th, 1843. During his ministry 52 persons were added to the church.

Then for a few months Rev. Lemuel Bissell, as stated supply, filled the pulpit with great acceptance. When he was approached with reference to settlement it was found that he was already under appointment by the American Board as missionary to Madura, India, where he labored with eminent success for fifty years.

The Rev. John Clark Hart, a graduate of Yale College of the Class of 1837, first preached in Hudson in October, 1843. Called to the pastorate, he was installed June 27th, 1844, and remained until 1852. Mr. Hart was a scholar, a thinker and a powerful sermonizer. He was called the "Father of Puritan Conference," and was prominent in the organization of the Ohio State Association. Mr. Hart was one of those who met in Albany and organized the Congregational Church Building Society. He was delegate to the First National Council that met in Boston

in 1865. During his ministry in Hudson the church had a steady and healthful growth. His name and his work will ever be held in grateful remembrance. Mr. Hart's death occurred in Ravenna September 16th, 1881. The Hudson church joined with the Ravenna church in erecting a monument to his memory.

Mr. Hart's pastorate completed the church's semi-centennial. The first 25 years of the history of this church was a period of tranquillity. The people dwelt together in harmony and love. Village tradition says that in the middle of the century the older people looked back to the time of settlement when they were dwelling in log houses, cutting down thick trees and struggling with the hard conditions of primitive life, as the happier period of their lives. The second 25 years was a transition period in which the materials gathered from all quarters were in a state of fermentation (a condition through which every new-formed community must pass). It may be a matter of opinion when the subsidence took place. The apparent causes of agitation were various. The church was organized a Congregational church without ecclesiastical connection. Its members were Congregationalists by education and by preference, but as a concession this church united with the Presbytery of Grand River in 1815. A standing committee was appointed March 19th, 1812, and the Articles of the Presbytery of Portage adopted in 1825. But this form of government did not satisfy our members. The standing committee was abolished April 21st, 1830. May 21st, 1830, a committee was appointed to confer with other Congregational churches in reference to forming a consociation. Having requested the Presbytery to dissolve the relation between it and this church, the request was granted September 1st, 1835. The question of ecclesiastical connection was one of the principal causes of division in the church for the second quarter of a century. The subject of slavery furnished another question for controversy. Some favored immediate emancipation on the soil; others, colonization. Some held office on the Underground R. R., and kept stations on this line well known to our brother in black. Others stigmatized the stockholders in the Underground R. R. as not law-abiding. The division on this subject coincided with the former and increased the separation.

In 1825 Western Reserve College was located in Hudson. Its curriculum of study was based on those principles which from long experience had been most approved, embracing an extended course in Mathematics and Greek and Latin Classics, including

mere outlines in Natural Science and English Literature. Soon after another College was founded advocating a less extended course in classical literature and mathematics, substituting for them modern languages and a broader study of English literature. Each system had its advocates and there were partisans in the church for each. The controversy on this subject fell into the same lines as before. The opinions of Hudson people on the higher education of woman were far in advance of the times, but they were far from being unanimous on the woman question. The theories of Mrs. Emma Willard in the early annals of education in America ; the efforts in the 30's of Miss Grant and of Miss Lyon for the liberal education of women ; and Oberlin in 1834 opening up the doors of her forest halls to women for co-education, all were matters of intense interest and animated discussion. There was a strong desire on the part of the pioneers to save their children from the sharp limitations which frontier life imposed upon themselves. But how to do it was the question. Most of them held firmly to the Pauline view of woman's place in the church. It was held unscriptural for a woman to take part in even a neighborhood prayer-meeting. It was well on in the 70's before women were invited to take part in religious meetings or sent as delegates to meetings of Conferences and State Associations. The apostles of the many Isms, which at this time were so prevalent on the Reserve, failed to get a hearing in Hudson. But the Mede-Perfectionist heresy somehow got a hold on some of our members and drew away 12 at one time and several others subsequently. It was necessary then for the church to guard herself from corrupting influences by a stringency of discipline that may not be necessary in these days. The watch and care of the church over its members was most vigilant. Any neglect of duty, any departure from Christian consistency, was noted and the delinquent waited upon by a committee of the Church, who labored with the offender until repentance and a public confession of known sin was secured, or excommunication quickly followed. Fast days were regularly appointed and meetings for humiliation and confession of sin preparatory to holding revival meetings. Visitation from house to house once or twice a year with tract distribution was the duty of the minister and the deacons. The lecture preparatory to the Lord's Supper was a regular appointment until near the end of the century. Candidates for church membership were examined before the church until about 1860, and if the examination was sustained their names were propound-

ed on the Sabbath for two weeks previous to admission to the church. Collections were taken after the Lord's Supper for the expenses of the table and for the poor of the church until about 1898. Then provision was made for a Deacon's Fund for the poor. Missionary concerts were held the first Sunday evening of every month until about 1855. Esq. Hudson was the first of a long line of devout men who have held the office of deacon. For the first half of the century they were ordained by prayer and the laying on of hands.

In these years the embargo and other non-intercourse measures by which the administration of President Jefferson annihilated for a time the foreign commerce that was so rapidly enriching the country, produced a universal stagnation of business. Property could no longer be converted into money. What money came on to the Reserve, in the early days, was brought on the current of emigration, and the little that came was constantly returning in payment for lands as well as for those articles of necessity which the wilderness could not yield. There was little buying and selling but by barter. Inevitably under the pressure of such times the early settlers were poor. At first the postage on a letter from Connecticut was fifty cents, later $37\frac{1}{2}$ cents, and as late as 1840 it was 25 cents. Often it was with the utmost difficulty that these sums could be raised. In 1837 the business world was paralyzed by a revulsion in monetary affairs, and the financial depression crushed almost every business enterprise. But these New England pioneers were tempered to toil and endurance, and their resolution rose superior to the depression of the times.

The men prominent in the early history of this church were of strong personality, intensely individual, typical Calvinists—men of strong convictions, and from the tenacity with which they held on to them there would seem to have entered into their composition some of the stuff of which martyrs are made. It would be difficult to overstate their reverence for the Sabbath and the sanctuary. In summer's heat and winter's cold and over roads whose badness no words can adequately describe, every one of them, and with every member of the family, appeared on the Sabbath, in Zion, before God. They would have regarded inability to stand through a prayer 20 or 25 minutes long as an alarming sign of being "at ease in Zion!" The birth of these men was in the 18th century, but in spite of the privations, hardships and dangers of primitive life they lived far on in the nineteenth cen-

tury and with a vitality and vigor of mind and body which raised them quite above senility and decrepitude. One of our members, Mr. Hiram Thompson, had a continuous and harmonious membership in the church for a period of 75 years. As the founders of the church drew near the close of life there were anxious forecasts relative to the future of this church and community, and they spent much time in prayer for the church and their posterity to the most remote generation. After all they suffered in blazing the way here for civilized life it seems remarkable that so few of them left any dying testimony. Like David, after they had served their generation by the will of God, they fell on sleep,—but they were not gathered to their fathers! Virgin soil was stirred when the tomb unveiled her bosom to take home the treasure of their dust, and as Motherwell hath it, "Far from the kirk-yard where my forefathers lie!" Esq. Hudson, near the close of life and with the tears coursing down his cheeks, said, "I asked the Lord for a home in the wilderness and He gave it to me; I asked Him for a church and He gave it to me; I asked Him for a school and He gave me that; but the college—the college, I never thought He would give me that—that is the child of my old age!" Mr. Hudson died March 17th, 1836, making this last request, "Inscribe on my tombstone, 'A poor sinner, saved by grace.'" The Rev. Joseph Badger died in 1846 in his ninetieth year, having continued his ministry in destitute places almost to the last. In review of his missionary work among the Indians and his ministerial work in organizing and sustaining churches on the Reserve, he exclaimed, "It was all of grace! I am a poor sinner."

The second half-century in the church's history opened with the ministry of the Rev. Newton Barrett, a graduate of Yale and W. R. Theological Seminary. As a preacher Mr. Barrett was earnest and affectionate; as a pastor faithful and vigilant. He acted as stated supply until January 8th, 1856. At this time a new element dominated Hudson society. Many people were drawn to the town expecting that this would become a great railroad center. The church seemed able to offer but feeble resistance to the wave of worldliness that swept over the community and removed many of the old land-marks. From the first Sunday after Esq. Hudson reached Hudson public worship had been maintained every Sabbath without a single exception until the winter of 1856 when the church was closed for a short time, ostensibly for want of funds. Application was made to the college

church for the privilege of worshiping with them. But the application failed on the ground that the center church ought not to yield to her discouragements. This year was the low-water mark in our history. When the church was again opened the Rev. H. B. Hosford and Pres. Pierce filled the pulpit alternately until the Rev. J. Bowers came to Hudson from Wilbraham, Mass., and did good work for several weeks, both in preaching and pastoral visitation. His work was blessed of God in preparing the way for the Rev. Geo. Darling, who came to Hudson in December, 1857. Mr. Darling graduated at Union College, Schenectady, in the class of 1846, and at Princeton Theological Seminary in 1849. Receiving and accepting a call from the church he was installed October 13th, 1858, and his pastorate continued until the summer of 1874.

During this period the social life of the church received much attention, and a more kindly and cordial spirit was developed in the membership. The benevolences of the church were systematized and expanded. The music was improved. Instead of stringed instruments in the choir a melodeon was introduced, and in 1860 a second-hand pipe organ was purchased for \$500, and \$200 spent in enlarging and improving it.

The present church edifice was built at a cost of \$10,000. Mr. Simeon Porter of Cleveland was the architect and Mr. Frederick Bunnell the contractor. The corner-stone was laid July 21st, 1863, and the house was dedicated, free from debt, March 1st, 1865, just 45 years to a day after the first church was dedicated. Rev. Samuel Wolcott, D.D., of Cleveland preached the sermon, and the pastor offered the dedicatory prayer. A revival spirit was manifest at the first prayer-meeting held in the new edifice. Mr. Darling was indefatigable in his efforts to further the work of building, and he personally made a generous contribution of money. The enterprise was only brought to a successful completion by the large contributions of time, strength and money on the part of Mr. Harvey Baldwin and Mr. Horace Metcalf, whose faces fairly beamed with satisfaction on the day of the dedication of the new church. Both men left on record the fact that in their whole business career they had never been so prospered as while building this church, thus adding their personal testimony to the Lord's faithfulness to His promise to those who honor the Lord with their substance. The new bell (in the key of A), costing \$500, was secured by Mr. Justin Kilbourne and Mr. Horace Metcalf, and with some help from others. It

was meant as a surprise to the pastor on his return from his first vacation after entering the new church. A cabinet organ was purchased for the Sunday School in 1872.

From 1873 to 1875 the Rev. E. W. Root, a graduate of Yale College, acted as stated supply and did faithful service.

The third quarter of our century was a crucial period. There were times when it seemed "the candlestick might be removed out of its place." But the faith and courage of the pastor, Rev. Geo. Darling, in rallying the forces of the church to build a new church edifice, brought her out of the darkness of the "Valley of Despair," and on to the mount of vision! The Rev. C. A. Towle, of Amherst College and Andover Theological Seminary, occupied the pulpit during the summer of 1876. The Rev. Theodore Yale Gardner, of the class of 1865 in W. R. College and 1868 at Union Theological Seminary, was pastor from 1876 to 1885. Mr. Gardner was a fine scholar and a polished writer. Under his ministry the church was strengthened and edified. Work among young people was begun on much the same lines as afterwards developed into Christian Endeavor. More than one hundred persons professed conversion as the fruit of a revival in 1884. An abridgment of the Confession of Faith was adopted to be used in admitting very young members to the church. The audience room of the church was carpeted in 1884 at an expense of \$288, and the lecture room, in 1890, for \$83. The cabinet organ having been stolen, a new Sunday School organ was purchased, also two new chandeliers for the church. In 1876 the afternoon service on the Sabbath was discontinued. A morning prayer-meeting, for 15 minutes before church services, for God's special blessing on the services of the Sabbath, was held in the Lecture Room. In 1886 the present parsonage was purchased for \$1,650.

The Rev. Albert Barnes Cristy, of the College of the City of New York, in New York City, 1874, and Andover Theological Seminary, 1879, was installed pastor of the church June 2nd, 1886, and on receiving a call to the church in Albuquerque, N. M., he was dismissed January 26th, 1891. Mr. Cristy was a great organizer. The Harris system for benevolences was introduced by which the contributions of the church were greatly enlarged. The Confession of Faith, which had remained the same since the date of organization, was revised. To increase Christian fellowship Mr. Cristy introduced the custom of holding a church supper at the annual meeting of the church. A Christian Endeavor society was organized (one of the first in Ohio), and under the

energetic leadership of the pastor, soon became one of the best societies in the state. Mr. Cristy held services on the park Sunday evenings during the summers of his pastorate, hoping thus to reach those who never come to the house of God. This ministry was owned of God by a precious ingathering of souls. The moral support Mr. Cristy gave to temperance work here, his generous giving, and the tender care of the poor, the sick and the "shut-ins," will never be forgotten.

The Rev. Charles W. Carroll came to the church May 3rd, 1891, and remained as stated supply until March, 1894. Mr. Carroll's administration will be remembered for the large and interested audiences which his preaching drew to the church; for the great interest of the church prayer-meeting and the Christian Endeavor meetings; for the prominence given to Bible study; for the large accessions to the church (104 persons coming in at one time), and as a sequel to the impetus given to every department of Christian work—the closing of the saloons of the town, by order of the Council, for one year. In 1893 a new church manual was adopted. In 1891 the seats in the audience room were cushioned at an expense of between \$400 and \$500. A new communion service was bought in 1894. The one in use, dating back to Rev. Mr. Hanford's time, was donated to Cyril Chapel, Cleveland. In 1893 the old pipe organ was sold for \$50 and a new organ purchased for \$1,600. The success of all these enterprises for the better equipment of the church owed much to the good financing of the pastor.

The Rev. Chas. H. Small came to the church September 15th, 1894, and remained as stated supply until April 1st, 1899. At this time quite an impulse was given to Junior Christian Endeavor work. A Men's League was organized and a Young Ladies' Aid Society. The purchase of a piano for the church was only one of this society's benefactions. New furnaces were purchased for the church in 1898 at an expense of \$360. About this time the audience room was newly frescoed. The church parlors were renovated also, and a new set of pulpit furniture was presented by Mrs. Louise Cartwright Miller and her S. S. class.

The Rev. Herbert Ormsbee Allen, of Ripon College and Oberlin Theological Seminary, class of 1889, came to Hudson August 1st, 1899, and is the present incumbent. The membership of the church at the end of the century is 350.

After W. R. College was located in Hudson, the faculty and students worshiped with the center church until the college

Chapel was built in 1830. Then the college church was organized and separate services maintained until the autumn of 1876, when the college church again worshiped with this church (but maintained their own prayer-meetings and the administration of the sacraments), paying \$600 annually towards church expenses until the college left Hudson in 1882. From the first the ministerial members of the college faculty often filled the pulpit of this church, and the students engaged in Sunday School and Bible Class instruction, both in the church and in remote neighborhoods. It would be difficult to overstate the educative effect of this service in addition to its effect spiritually. Sunday Schools, in Hudson, have ever been an important factor in the work of the church, the attendance falling but little short of the members returned on the common school list of ages between four and twenty years of age. Adult classes in our own school and primary instruction have ever had the benefit of the best teaching talent in the church. From the earliest date much attention has been given to the cultivation of sacred music. Doddridge's Hymns, Watts' Hymns, and a collection called "Village Hymns" were used in the early years. From first to last the service of song has been a prominent part of the worship of the sanctuary.

The largest contributions of this church have been made to Christian education and to foreign missions. But home missions have not been overlooked. Contributions to all the missionary boards of our denomination have been made regularly ever since the organization of the boards, but the treasurers' records previous to 1852 are lost. Since that date there are clear statements of the church's contributions to missions (both home and foreign), from which it appears that from 1852 to 1902 the church gave in the regular collections \$10,832.55. This sum does not include gifts to special calls, or occasional offerings or legacies. If one never gives in the true sense of the word until one pinches one's self to give, then this sum represents true giving. Poverty has always kept her ugly ball and chain on this church. In the 50's the failure of the Clinton Air Line and the Hudson Savings Bank took about a quarter of a million dollars out of this community, and it came largely out of the membership of this church. The panic of 1858 and the many business failures of the town depleted its resources still further. The removal of the college did not prevent the church from holding on the even tenor of her way, though nothing could countervail the damage.

If the church's benefactions in dollars and cents seem small, she has not withheld from the Lord what is more precious than gold, even the best of her sons and the fairest of her daughters. Prominent among these may be mentioned Mrs. Elizabeth Vrooman, China; Mrs. Joseph Scudder, India; Mr. and Mrs. John Scudder, India; Dr. and Mrs. Jacob Chamberlain, India; Dr. and Mrs. J. P. Jones, India; Rev. J. F. Cross and Mrs. Fred Rideout-Riggs, Sioux Indians; Mr. Lorenzo Ford, Indians and Mexicans, New Mexico; the Rev. Henry Farwell, home missionary, Kansas; Miss Mary Strong, Talladega College, Alabama; Miss Mary Gardner, Hawaii, and others who were teachers among the despised races. Of the baptized children of the church, Mrs. Clara Linton Hamilton, China, a granddaughter of the Rev. Giles Doolittle, Rev. James Metcalf Shaw, China, a grandson of Dr. Metcalf, and Mrs. Helen Gardner Austin, Hawaii, a daughter of the lamented Rev. Theodore Yale Gardner. Verily "its line is gone out through all the earth!" On September 8th, 1871, the Rev. Josiah Strong was ordained to the ministry. He had been called to Cheyenne, Wyoming, and was set apart to work in this church, of which he was a member, and his father and grandfather before him. August 20th, 1878, the Rev. J. P. Jones, under appointment as a missionary to Madura, India, was ordained by a council here. The Rev. James F. Cross was ordained as missionary to the Indians in Dakota by a council convened in this church, July 27th, 1887.

The last quarter of the century seems to have been the period of organization,—of "Applied Christianity." The church's forces are working efficiently and with little friction, in many lines. Her contributions have been greater than ever before. In evidence whereof the treasurer's book of the American Board shows \$2,871 from 1877 to 1902; that of the treasurer of the American H. M. S. shows from 1877 to 1902 \$3,109.88; that of the treasurer of the A. M. A. shows \$906.40 for the same period.

This church has not reflected the ever-changing thought of the passing day. While not ignorant of the advanced thought and the criticism of scholars on the structure and interpretation of the Bible, she has leaned to the conservative view of these great questions which agitate the church, and has stood to help the thought of the present with the living and inspiring truths of the past. How can she be more loyal to her best traditions than to stand here to greet the coming years with the old, yet ever new, message of the gospel, the Word of God, with the treasures and heritage of the past, and so enrich the life of the future!

WOMAN'S WORK IN THE HUDSON CHURCH FOR A CENTURY.

“Allowed of God to be put in trust with the Gospel.” I Thess. 2:4.

The Charter members of the First Congregational Church in Hudson numbered thirteen. Six of these were women. Their names and those of their immediate successors should be written equal with those of the men who founded this church. The record of their lives belongs to unwritten history and, like most heroic living, never will be written. But the stretch of years between us and them is not too great to cut us off from the inspiration of their lives. Leaving New England homes of plenty and comfort, they endured the fatigue and danger of a long journey through the wilderness and the privation and hardship of frontier life without a murmur. They had the strength and courage of deep convictions, and met the struggle for existence here not with sullen endurance or despairing resignation, but with a heart-cheerfulness which enhanced every blessing and turned to the future with joyful expectancy. They were amazingly unconscious how heroic they were.

In the annals of many of the early settlements on the Reserve there are thrilling accounts of bloodshed in encounters with the Indians. Nothing of the kind occurred in Hudson. This fact is explained largely by the tact, kindness and wisdom of the women in their dealings with the Indians. Mrs. Hudson, Mrs. Oviatt and Mrs. Dr. Thompson were unwearied in their efforts to secure friendly relations with their red-skinned neighbors. Mrs. Thompson used to prescribe for them in sickness and furnish them with medicines. The Indians were wont to say of her, “Good squaw! Heap good doctor!” Mrs. Hudson and Mrs. Oviatt seemed to understand Indian character perfectly, and by their conciliatory ways they acquired a wonderful influence over them. The white children used to play with the little Indians, and by a mutual exchange each acquired the vernacular of the other. Mrs. Oviatt learned to speak three Indian languages, viz., Chippewa, Seneca and Delaware. She once rode to Warren on horseback, in the winter, nearly freezing her feet by the exposure, that she might act as interpreter and intercede for three Indians

who were on trial for their lives, and she succeeded in her mission. Not long afterwards one of the Indians visited her. Finding her dangerously ill, tears rolled down his dusky cheeks. Soon he was gone, but returned the second day bringing a bag of cranberries, the acid drink from the fruit being just what she needed for recovery.

The first work of the pioneer women was to make a home—a home in a house of rough logs, the floor of split logs, and all the large articles of furniture of the same rude material. The settlements were widely separated. Families were many miles from neighbors. The isolation and loneliness would have been overwhelming to women of fewer resources in themselves—less self-contained. The nearest market was Pittsburg. The trips of the men to this city to purchase necessary supplies were attended with great hardship and hazard. Sometimes drenched by heavy storms and chilled by arctic winds and often overtaken on the way by night, they must lie unprotected in the woods exposed to attacks by wild beasts and hostile Indians. The anxiety of the women in their isolated homes was hardly less distressing. At evening the cattle browsing in the woods must be sought for by the sound of their bells, brought home and made secure for the night. Wolves baying about the cabin, and sniffing at the crack in the door, were far from quieting the nerves of the lonely women and children who in great suspense awaited the return of the husband and father from his long and perilous journey. Bears sometimes attacked the domestic animals, even in a fold near the house. Village tradition says that one night, in the absence of Mr. Heman Oviatt from home, a big black bear found his way into the barnyard where some cattle were herded and made night hideous by his depredations. Not one of three hired men dared venture out. So Mrs. Oviatt went out with a loaded gun and, coolly taking aim, shot bruin to the heart! Does someone inquire what links this story with church work? It was only by such acts of coolness and courage on the part of the women that homes were made possible here in the wilderness. If there were no homes, where were the church?

Almost no money was in circulation. Poverty constantly galled the pioneers with her ugly chain. But the women were willing to forego every comfort and face every danger if they might carry the hard business they had undertaken well through.

Mrs. Ruth Brown, the mother of John Brown, came to Hudson with her husband and children in 1805. Her father was an

officer in the Revolutionary War, and she was a relative of the Rev. Samuel J. Mills. She was a woman of strong judgment and elevated Christian character. Hers was the first interment in what is now the old cemetery. The cones on the spruce tree that stood for years on her grave have been sent all over the country as souvenirs from the grave of the mother of the man who died for an idea. In Mrs. Brown's cabin, which stood on the corner where Grimm's store now stands, there was a little chamber on the wall with a bed and a table and a candlestick, and the Connecticut missionaries in their itinerary on the Reserve were wont to turn in thither. All the homes in Hudson were open to these angels of the churches, for the women were eminent in the grace of Christian hospitality. It used to be said of Mrs. Harriet Ellsworth Thompson that "no one ever went away from her house hungry!" The same remark might be extended and applied to most of the homes in Hudson. At any sacrifice these women washed the saints' feet and diligently followed every good work.

The war of 1812 came to add its horrors to all that before had made life hard. Almost every able-bodied man enlisted. The exigencies of war were bravely met. The women melted their precious pewter plates into bullets and sent away their husbands and friends with a God-speed to fight for their hearthstones. It was suspected that the British were instigating the Indians to wipe out all the white settlements while the men were at the front. A message came that all must fly to Pittsburg for safety. Some buried their valuables and left. But most of the families remained, preferring to trust themselves and their children to the care of a kind Providence, and not one fell by the scalping-knife.

After the Rev. Mr. Hanford came to Hudson as pastor of the church, he put up a little house of hewn logs which he used for a study. Mr. Hanford was remarkable for his mechanical ingenuity and dexterity. Every product of his skill was constructed with mechanical exactness and had a finish worthy of an artist. This little log house was a good specimen of his mechanical talent. It was furnished with a table, a chair, and his books and papers. Once when the good man was off on one of his many missionary tours, the ladies of his church entered his study. (In those primitive times there was no law against house-entering.) They papered the walls with newspapers—a valuable article in those days. They put down a carpet and put a spread on the table, and put up some curtains. They took the boulders

out of the fireplace and put in some andirons. The iron candle-stick was replaced by a brass one. A thousand and one changes and touches, known only to the mind of a woman, transformed the bare little room into a sanctum more fit for their pastor. No doubt when these improvements fell under the eye of the good missionary, on his return, his mental comment was "What! all this and Heaven too!"

Donation parties were in vogue from about 1835 to 1870. It was in this wise: The ladies of the church, after conferring with the pastor and his wife, appointed an afternoon and evening for the members of the church and congregation to visit at the parsonage, and everyone was expected to bring some present, either of money or some article of food or clothing. Refreshments were served afternoon and evening. Such visits netted to the pastor anywhere from \$50 to \$100. This custom was subject to some abuses and gradually fell into desuetude. But there is still an outcropping of the true spirit of the donation party in a gift of \$25 to the minister's wife when her cloak gets shabby; of \$50 when the parlor carpet grows thread-bare; a parlor lamp, an outfit of tin or a set of china, on some pleasant anniversary at the parsonage. Such acts of amenity have not fallen into desuetude and God grant they never may.

In most of the log cabins there was but one room, but the inevitable wooing and winning went on just the same as when facilities were more ample. Some brides wore calico dresses that cost 75 cents a yard. The father of one prospective bride went to Pittsburg and bought his daughter a blue Canton crepe dress pattern and little satin slippers matching the dress in color. The tradition is that the union in one case was just as happy as the other. The Puritans had an eye for fitness and love for beauty. There were some pieces of choice china in the log houses. The women understood fine needlework. The baby's caps and dresses were beautifully embroidered. The conventional memorial piece, and "Moses in the Bulrushes" painted in water colors or embroidered in silk floss on satin, hung on the wall or were hid away in some spacious chest. There were gleams of light and sweetness in the darkest days and humblest homes.

Divorces were almost unknown in pioneer days. Life was so strenuous there was no time for pondering one's grievances. The women glided in and out of the sharp angles in the makeup of their husbands in a manner both graceful and gracious. They

had the discretion to know that a man standing in the forefront of the battle cannot be expected always to speak in mellifluous tones, even to his wife and children. Though the hard fiber of manhood was overgrown with the rough bark of endurance, the women knew their husbands' hearts were quick and loyal to the core.

Christmas was a contraband word in those times, and the children only dared whisper the heathenish name of Santa Claus, under their breath, while their elders were caught napping! How else could these worthy people be true to their Puritan traditions? Floral decorations were first used in the church in the 80's, and even then the older church members barely tolerated the innovation. The first Christmas tree in the church was in 1864.

More than three-fourths of the teachers in the Sunday School have been women, and for the most part a high standard of instruction has been maintained. The training of the scholars for Christmas, Easter and Flower Day exercises has devolved almost exclusively on the lady teachers in the schools. In the late teens and the twenties most of the teachers in the little brown school houses in Hudson were the daughters of the pioneers. How they were qualified to teach is only one of the things in those far-away days hard to explain. Dr. Holmes once said that "A child that had tumbled about in a library will be very likely to grow up with a fondness for books." Certainly there were no libraries in Hudson for the children to tumble around in! But it is equally certain that the children here grew up with a fondness for books and a thirst for knowledge. No Mothers' Congress was ever held in Hudson. The books on "Child Nature" and "Child Culture," and on "The New Psychology" were not then written. But there are some things that throw side-lights on the question. There were mothers who were constantly dropping seed-thoughts into the opening minds of their children. Amid the most pressing cares and urgent duties they found time for planning and encouraging their children's studies. After the labor of the day was over nothing seemed more delightful, while sitting in the ruddy firelight with their children around them, than telling the wonderful Bible stories which never lose their fascination; or repeating passages of Scripture and standard hymns and selections from the old poets, until the whole home life of their children was enriched by the treasures of their mind and heart. Children in the pioneer families were trained for service and made to scorn a life of ease and self-indulgence.

Private schools for little girls and young ladies were opened about 1827 and maintained until the college was removed in 1882, and the Academy opened on equal terms for both sexes. This persistent effort, which involved the expenditure of much hard-earned money, was mainly due to the influence of the women. They held no sacrifice too great and no labor too strenuous to secure the best education for their daughters as well as their sons. When the American College and Educational Society was organized in 1815, one of the donations received was a string of gold beads valued at \$7. The gift was not from a New England state but from a woman in one of the forest-clearings in northern Ohio, and it was the only article of jewelry she possessed. Such an incident shows the estimate the pioneer women placed on Christian education and the sacrifice they were willing to make for an educated ministry.

Most of the students who came to Hudson in the early years of the College were men of mature minds and fixed determination to do valiant service for God and humanity. "Everyone had a psalm, a doctrine, a tongue, a revelation, an interpretation." Moreover, most of them were straitened in their means for getting an education. The women of Hudson took these students into their homes with a furnished room and table-board at the rate of seventy-five cents a week. This helped the college as well as the individual student, and the reflex influence on the family largely compensated for any pecuniary sacrifice. There were children listening with ears attent to the literary, philosophical and theological discussions which formed the staple of the conversation at the table, where the five points of Calvinism were hammered out on the theological anvil; the issues in the great Schism in the Presbyterian church were argued with keenness and cogency; the positions of the great anti-slavery leaders were defined, attacked and defended—all these and other subjects were discussed in a way to stimulate the thought and broaden the intelligence of every hearer.

Organized work among the women began under the pastorate of the Rev. Mr. Hanford, who formed a woman's prayer-meeting where the special subject for prayer was the conversion of the baptized children of the church. The pastor attended the quarterly meeting when the mothers brought their children prepared to recite passages of Scripture and hymns. This meeting was kept up with some interims until such time as women were invited to participate in the regular church prayer-meetings,

sometime in the 70's. A sewing society was organized about 1830 where ladies, both young and old, met together to sew for theological students who were beneficiaries, for the naked and starving Irish, for the home missionaries, etc., etc. The records of this society are lost, but tradition says that they carpeted the pulpit and aisles of the old church, helped purchase the first pipe organ, bought the Bible now in use in the Audience Room of the church, and in 1865 all the furniture for the new church, besides many benefactions to the sick and the poor in this community. A resolution of thanks appears on the church records in 1865 to the ladies for their helpfulness in all the enterprises of the church.

A Ladies' Benevolent Society was organized in 1880 which, while aiding greatly in developing the social life of the church, and in various forms of charitable work disbursed about \$2,230. A little girls' sewing society came into being about 1842, under the patronage of Mrs. Grosvenor and Miss Anne Strong. After the children had sewed awhile these ladies told them stories about heathen children and tried to interest them in earning money to send to the heathen. The Little Helpers was a society organized by Mrs. Gardner about 1878, which did good service until it was replaced by the Junior C. E. The young ladies in this church have ever been an important factor in church work. The dime socials which have added so much to the pecuniary resources of the church, and various entertainments given to raise money for specific calls for help, have been largely under their patronage. A Silver Star Circle was organized in 1873 to interest in missionary work young girls too old to be called children and hardly aspiring to be regarded as young ladies. The Circle succeeded in raising quite large sums of money besides becoming intelligent on missionary topics. In 1890 "The King's Daughters" became the leading organization for girls until it was absorbed by the C. E. Society.

During our Civil War there was an auxiliary of the Sanitary Commission in Hudson, and the women of our church gave time and strength and money without stint to further the ends of the organization. The Crusade of 1873 had the hearty co-operation of our women. They visited the saloons, singing and offering prayer before the habitues of the place. They succeeded in closing two saloons and in greatly diminishing the patronage of the others by distributing temperance literature and circulating the Temperance Pledge. The women of our church organized for distinctive missionary work in 1872. This was the outgrowth

of a society in the Young Ladies' Seminary in Hudson, which was the first auxiliary of the W. B. M. I. in the State of Ohio. Home missionary work was added to the foreign work in 1884. The Woman's Home and Foreign Missionary Society, during the last twenty-five years, has raised \$2,538.64 and sent Home Missionary barrels valued at \$1,384. A Young Ladies' Aid Society was organized in 1892. The purchase of a piano for the church was only one of its many benefactions to the local church and the different mission boards. In 1901 a Woman's Association was organized which was designed to federate the various organizations for woman's distinctive work in this church. Of our honorable women some have left legacies to the church and Missionary boards. Among these names are Mrs. Horace Metcalf, Mrs. Abigail Thompson Case, Mrs. Harriet Newell Ellsworth, Mrs. Harriet Ellsworth Thompson and Mrs. Harriet E. Smith. One of our pastors, in commenting on the efficiency of the female membership of this church, made this expression: "The Aarons and Hurs here are among the women!" They certainly have upheld the hands of the ministers by a constant and reverent attendance on all the ordinance of the church, taking little counsel, in such attendance, either with health or weather, and have willingly used much self-denial in contributing to the current expenses of the church.

October 28th, 1890, is a red-letter day in our annals. It has gone into history as "Pioneer Day." It was the ninetieth birthday anniversary of Mrs. Maria Hudson Baldwin, the youngest daughter of David Hudson, Esq., and the first white child born in what is now Summit County, a woman whose memory in this church and community is as "ointment poured forth!" Wishing to honor this woman of so goodly a lineage and whose whole life had been a benefaction, the church took the initiative and appointed a committee to confer with the Town Council relative to observing the day by public historical and religious exercises and a dinner to which should be invited representative families all over the Reserve, and the relatives and friends of the Hudson family wherever found. The invitations were accepted by friends from seven states and five territories and the District of Columbia. The various committees spared no pains to make the observance of the day a success. Arrangements were made so that the places of business were closed during the festivities of the occasion. When Mrs. Baldwin entered this church on the morning of the anniversary, leaning on the arm of Prof. James

Hudson, it was a beautiful sight to see the large assembly rise and remain standing until she was seated near the pulpit. At the dinner, covers were laid for about 400 persons. The service was elegant and fitting in every detail. The post-prandial speaking was of wide scope and appropriate in sentiment. The day was co-ordinate with the 90th anniversary of the settlement of the town and its observance a significant comment on the Scripture, "Those that honor me I will honor." When one of our members is honored we are all honored!

The wives of our ministers are worthy of honorable mention from first to last. There have been diversities of gifts, but the same spirit. The name of the wife of the first pastor of this church has come down to us as "The saintly Alice Parks." At the age of seventeen, in Lebanon, Conn., she married the Rev. David Bacon, who, in the midst of the winter of the first year in the last century, set out for the scene of his work among the savages of Mackinaw, taking with him his bride in a sleigh and walking beside her horse after the snow failed, until they reached Detroit. With a sweet serenity of spirit and an exacting fidelity to every duty, Mrs. Bacon shared with her husband the labors and perils of his mission to the Indians, and later the arduous duties of pastor's wife in Hudson and Tallmadge from 1804 to 1812. Mrs. Elizabeth Seward and Mrs. Amelia Hanford were daughters of Hon. Elizur Wright of Tallmadge. "Fathered and husbanded" as they were, they seem to be of that class that have greatness thrust upon them. Certain it is they are of those whose memory the churches on the Reserve delight to honor. Mrs. Doolittle was always in delicate health, and for the last 25 years of her life was a helpless invalid, yet she lived to the great age of 87 years. It was a severe trial to her to leave her home in Hudson, and she only consented to do so on condition that her remains should be brought back and interred in the old cemetery beside those of her honored husband. But just at the last she said to the daughter with whom she had made her home, "There is no eye of my kindred in Hudson to watch over my grave. Bury me here where my grandchildren can lay flowers on my grave," and so the last resting-place of Mrs. Electa Upham Doolittle is in Belle Vernon, Pa. The lives of Mrs. Grosvenor and Mrs. Hart seem to illustrate the last part of the apothegm "Common souls pay by what they do, noble souls by what they are." The pastors' wives of the last half of the century continue to this present and are still active and prominent in various fields of

Christian effort with the exception of Mrs. Newton Barrett, whose labor of love in our church at a time of great depression is held in grateful remembrance. That Mrs. Catherine C. Darling wrote in a recent letter, inclosing a liberal contribution to our Centennial Fund, "There could not be a kinder or more loving people; I enjoyed being pastor's wife in Hudson," only shows that "what we think of people depends more on what we are than on what they are."

Many of the women of this church have lived to a great age, but they seemed not to grow weary under the weight of years. Like our blessed Lord, they lived not to be ministered unto, but to minister, and their spirit illustrates the sentiment of the poet—

"If life be long I will rejoice
That I may longer serve."

Increasing age increased their love to the church and the world for which Christ died. To the last their prayers went out for God's heritage. They lived out their psalm, and in the fulness and completion of years faded away into immortality as gently and as silently as the stars fade away before the coming day.

At the end of the century we seem like one who stands at the mouth of a river endeavoring to follow up the stream to the many sources which, from hidden springs in the mountains, contribute to the constant flow. We are heirs to-day of the labors, the prayers, the sacrifices of those who counted not their lives dear unto them if we through their poverty might be rich. Since these things are so, what manner of persons ought we to be in all holy conversation and godliness?

